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# The Baptist Record

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## Critics: porno degrades women, destroys families

(ABP) — Pornography degrades women, destroys families, and may encourage sexual crimes, critics claim.

"I do think pornography definitely is an influence in how men and women are together in their relationships," said Fred Hampton, a Baptist and clinical social worker in Kentucky who counsels sexual addicts. "I think pornography can often serve to polarize men and women in their relationships."

Others agree.

"It is a form of addiction that creates a high degree of alienation between husband and wife," said Larry Braidfoot, a Baptist political science professor and academic dean at William Carey College, Hattiesburg.

"It creates a sense of fantasy, which detracts from normal, loving relationships," said Braidfoot, who worked on pornography issues while on staff at the Christian Life Commission in the 1980s and testified before Congress several times on the topic.

Hampton is a counselor at the Family Care Center in Louisville, Ky., and devotes much of his practice to counseling individuals addicted to compulsive sexual behavior.

"I don't know that pornography is in and by itself necessarily addictive," admitted Hampton, who said he sees people from all socio-economic levels and backgrounds.

But the problems he sees in these lives are evidence pornography is at least a frequent contributor to family problems and sexual addiction, he said.

While not everyone who uses pornography develops sexual problems, the majority of people with sexual problems have been influenced by pornography, Hampton said.

Pornography often comes to dominate lives at the expense of the emotional and spiritual aspects of relationships, he explained. "When those other parts aren't nurtured, then that relationship suffers and family life is going to suffer. In many ways, pornography invites us to move away from what we have valued in terms of respect for one another."

Both Hampton and Braidfoot said pornography creates myths about women and sex.

"It reduces the role and status of women by minimizing their uniqueness and individuality as humans and professionals by emphasizing only their sexual prowess and allure," said Braidfoot.

"It can be a very selfish process in that it promotes being in relationship only for my gratification without much consideration for the other person," said Hampton. "It really is a very unrealistic portrayal of what it means to be in a loving, committed sexual relationship."

While that alone might be enough to concern most citizens, pornography can lead to even greater problems, other critics charge.

One of those concerned is Jim Devasher, a detective with the Kentucky State Police, based in

Bowling Green, and a Christian radio personality. His primary work is investigating child-abuse cases, particularly child sex-abuse cases.

"Probably in 90% of all cases I work I find pornography present," he said. "A lot of times it is used as a stimulus before the abuse. Many times the perpetrators will show children videos of various sexual acts and try to arouse them. It's real common in abuse cases."

Researchers are not agreed on if a cause-and-effect relationship exists between pornography and sex crimes, but many experts con-

tend there is some connection.

"The person who uses porn is not necessarily going to wind up involved in child sex abuse," Braidfoot said. But, he added, if the pornography depicts children, then the user has sought out "a harder and more selective kind of porn, and that kind of (abusive) behavior is more likely to result."

Braidfoot said he is convinced viewing pornography does have "an inhibition-lowering effect," particularly among teenagers, which can contribute to teenage sexual exploitation such as fondling and rape.

All the attention to pornography in the 1980s failed to produce "an enduring sort of consensus" on the issue, however, Braidfoot said.

"I would not be surprised if we have a swing away from the (pornography) restrictions and heightened awareness we had in the late '80s," he said.

He said pornography has not been "a front-burner issue" for either political party since the early 1980s.

Wingfield is news director of WESTERN RECORDER, Kentucky. Greg Warner of ABP contributed to this story.

## WMU program gives senior apartment dwellers spiritual tools to start, build their own church

By Mark Wingfield

ST. LOUIS (BP) — In the shadow of the St. Louis airport, two Baptist women are piloting a church-starting project they have no guarantee will take off.

But by using CONTACT, a personal spiritual growth plan, they are building a base of adult leadership they hope will become a church.

CONTACT, a 12-week program combining individual and group Bible study with Scripture memory and missions awareness, is published by New Hope Press, publishing arm of Southern Baptist Women's Missionary Union.

Donna Potts and Vivian Hite lead the CONTACT group at Crosswinds, an aging apartment complex near Edmundson Road Baptist Church. The CONTACT group is a part of the ministry of Edmundson Road.

Both the church and the apartments lie in the path of Lambert Field airport expansion. For the church, that means a possible need for relocation in five to 10 years. For the apartment dwellers, it means their neighborhood will continue to be a transient, low-rent district.

Potts is WMU director at Edmundson Road. She also is a member of Baptist Women, the missions organization in local churches sponsored by WMU for women ages 35 and up. Potts is a state special worker for Baptist Women's groups and sits on the Missouri WMU executive board.

Hite is a Southern Baptist home missionary specializing in multi-housing ministries.

The two women began working

together after Richard Miller, minister of education at Edmundson Road, saw an opportunity for ministry in Crosswinds, a complex of about 1,000 apartments.

Two years ago, the church used student summer missionaries to begin a ministry with apartment children. The student missionaries canvassed the complex and invited children for Vacation Bible School. They flocked to the church.

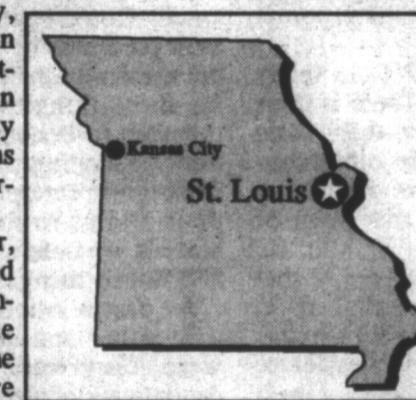
Subsequently, the church began bringing the apartment children in for Wednesday evening missions programs year-round.

Last summer, the church decided to expand its ministry to include adults. But no one knew for sure what direction that ministry would take or how long it would last, Potts said.

"We were just blundering into this, doing our own thing," she said.

About the same time, Hite assumed responsibility for multi-housing ministries in the St. Louis area. Leaders from Edmundson Road approached Hite about working with them in the Crosswinds complex.

Hite met with the apartment manager and secured the use of a vacant apartment for free. So the church moved its ministry on site, alleviating transportation problems and concerns about the apartment children overloading what the



Currently, Potts and Hite lead the CONTACT group every Sunday at 4 p.m. They meet in the bedroom of a vacant one-bedroom apartment, while Miller and other church members conduct Big A Club, a program for unchurched

children, in the adjacent living room. The materials, also published by WMU, include an assortment of Bible studies and activities.

In addition to Potts and Hite, two other church members attend, as well as two women who live in Crosswinds. Both of the apartment residents, Deborah and Sherry, are single mothers with no means of transportation to get to another church.

The two women, who are neighbors, also face a multitude of problems just to survive each day. Each has three children — some with medical problems — and limited financial resources.

Inevitably, Potts and Hite explained, the Sunday sessions turn into discussions of the two women's struggles. But CONTACT is good for this group because it relates Bible study to real-life issues, they said.

"It talks about everyday problems," Potts said of CONTACT. "To me, the real solidity of (this experience) is that when we get to the end of the CONTACT material, we're going to have two women committed to whatever happens there," Hite said, referring to her dream of a permanent congregation.

For now, a permanent, thriving congregation seems far off, but it is possible, the women believe.

Moving the church's ministry to the apartment complex has given the church increased exposure to the residents and made church a positive experience for them, Hite said. "They see it as theirs, and it's on their turf. There's been a trust built."

The Edmundson Road congregation also has plans for additional work in the complex, such as a divorce recovery group and expanded summer children's programs.

For now, both Sherry and Deborah say they like the CONTACT material and need the weekly encouragement the group offers. "It helps you in your everyday life," Sherry said. "But it's a gradual thing. You can't expect miracles in a second."

Wingfield, news director for the Kentucky WESTERN RECORDER, prepared this story on assignment for WMU.

# EDITOR'S NOTEBOOK

*Excerpted address by Bill Causey, executive director-treasurer, Mississippi Baptist Convention Board, to the 157th session of the Mississippi Baptist Convention on Nov. 10, 1992.*

Sometimes Scripture takes on added meaning as we walk a road similar to the person speaking for God in Scripture. I have grown to understand what Paul's spiritual, emotional, and even physical situation was when he came to Corinth as he records it in 1 Corinthians 2:3, as coming "with fear and trembling." It is not fear of men, but a fear of not clearly communicating a burden so heavy — a truth so great — which could result in a whole group not realizing the potentially deadly and devastating option that is out before them.

Then, when Paul spoke, there were other points of view gathering followers; and argument was an exciting and mentally-stimulating pastime. Religion was in vogue and openly talked about, and all men debated that their point of view was more correct than another's.

Now, in this time, emotionally, I feel I come in that same context. Other points of view have "motivated followers" and into the midst of this I come with a great burden, fearful that no one will listen, yet utterly persuaded that my burden is from God; still, unsure of my ability to persuade men. I've prayed that God would anoint my plain and simple words, and that you will listen.

We are facing a crisis — a cross-road in Mississippi Baptist life.

There are unprecedented needs in the world; bodies are starving for bread and souls are starving for the bread of life.

There are growing moral threats that are trending in our society and our state like never before. It would be hard to think of a sin that has not been legitimized or become more acceptable behavior during our watch, and we tend to leave our duty stations to use methods of combat that are other than the spiritual weapons of the Christian soldier.

There are challenges to our ability to stay together and live out the *koinonia* kind of fellowship, and some of our people feel desperately isolated and alone.

The pillars of our denomination are threatened if not already crumbling, and everything held in sacred trust for generations stands a real chance of being dissipated into the stagnant air of the low road while God calls us, as he has every generation, to walk the high road of Christian response, hearing the quiet but compelling voice of the Holy Spirit. He is the guidance

system and counselor for those who pray and search the Word of God.

Further, there is anger and resentment among Christian brothers and sisters while God's admonition is "be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you" (Eph. 4:32).

I come to speak of it as one elected by you to go and sit in the well-known halls of our denominational institutions. And I have gone. I have sat at the Home Mission Board, the Foreign Mission Board, the WMU offices, the Sunday School Board, the Executive Committee of the Southern Baptist Convention, on the board of one of our seminaries, and scores (it feels like hundreds) of other meetings, and felt the tidal waves of change crash against my soul and mind.

I have gone to my room in despair often. I have sometimes seen a glimmer of hope. I have all the time had to prostrate myself before our Master and frequently lie upon his breast for simple comfort. I have tried to assimilate all of that, the good and the bad, to make sense of it and serve as your Caleb or Joshua to see if I could come back to tell you what the land toward which we are going looks like and report it to you.

Is there any hope? I am ready with my answer. There is hope if we stay together; there is no hope if we do not. In other contexts I have said this often. I'm prepared to explain that point of view.

It is not for the purpose of that warm, fuzzy feeling that all is well. It is certainly not for the purpose of making my job easier or me popular because this very message is destined to make some of you unhappy with me. But in the words of one of our board members in a recent meeting, "Where do you draw the line?"

I think we should draw the line where, in our hearts, we may be certain we keep ourselves aligned with what we in Mississippi determine together is God's highest

purpose for us, and *draw the line at the state line*.

God's purposes are not unknown to us. They are spoken of in all our history beginning with the first group of Christians that took seriously the Great Commission. Our faith response has resulted in strong concepts guiding and shaping us. Evangelism! Missions! Christian Education! These were our watchwords through world wars, depressions, and changing politics, and these views were consistently held in the church in the open country, the village church, and the mammoth city church.

These were the guiding themes that drew us back when we got off

then, and such believers made us who we are.

This autonomy was vigorously defended against anybody — a pope or a pastor; another church or challenger; wherever they came from; whatever their size was; whatever the consequences were; and whether the effort came from Rome or Nashville it mattered not to them. Their intention was to serve God and nobody else. This is who we are, who we have been, and who we are supposed to be now.

No pastor worth his salt would let another tell him what to preach. The nearest I ever came to a fight with a layman at the front door of the church was when he tried to tell me not to preach on a certain subject which is clearly in the Word of God.

No association that is a true association of Baptist churches would let another association tell them what to do, and a state convention would most assuredly not let another state tell them what to do. That's for God himself to do.

That's the very heart of our history. Jesus is Lord, and we believe a praying people can find the mind of Christ through contrite prayers and the application

of his teachings and the revelation that comes through his Word; to those who then rely on his Spirit and respect every brother who brings light out of his own prayer life.

I really believed that God controlled churches, guided pulpit committees, determined pastors' destinies and led all his servants to their places of service. I have, all these years, believed there were no big or little churches, or preachers, or places of service — just servant hearts singing, "I'll go where you want me to go; I'll be what you want me to be."

Now I awaken to find there's a new way to do it: power plays and politics, organizations and influence peddling, pulpits where work is done to "get a man who agrees with a certain view" ensconced (or enthroned, depending upon your

point of view), and where ministry is seen as a career track leading to worldly success instead of humble servanthood. "Not by might or by power, but by My Spirit" is replaced by "join my group and we will prevail."

Have I been naive, dumb, ignorant, or all of that? Is it no longer possible to really believe or is that just for those uninitiated into the ways of the real world?

I need to announce to all Mississippi Baptists where I stand so you can either subject me and my office to your most strenuous form of persecution or join me in the pilgrimage.

If God can't or won't or isn't given the chance to lead us, you need to know I don't intend to follow anybody else. There is not even anybody in second place. And you can be mighty sure it won't be anybody from Georgia, Virginia, Tennessee, or Texas. And it won't be any group organized by any of them, whether they are conservative group "A" or conservative group "B;" whether it's a group meeting in Memphis devising ways to "control" the states or a group meeting in Jackson seeking new ways to give their money.

The real question is, "Who will decide what our future will be?" Many have anxiety how that will turn out, as if somebody somewhere else will decide it!

Yet, there is a third choice and it is my commitment and my burden and message to you: that we decide the future of Mississippi Baptists and that we proceed honestly believing that God will and can lead a people who are willing to pay the price.

That price includes really believing in the Bible. I tell them in other places it never occurred to anybody in Mississippi that there's anything wrong with the Bible, and we don't want anybody coming in to arouse any suspicion. "Thy Word is a lamp to our feet, a light to our path," says God's Word.

That price includes sensitively relying upon the Holy Spirit. As many as are led by the Spirit of God, these are the sons of God," says the Bible.

That price includes monitoring our own spirits to see, under God's direction, if there is any wicked way in us and being careful to regularly repent of any such way, including raw ambition that would cause any to use the church or denomination as an arena for personal aspirations. That is sin, pure and simple.

That price includes sincerely committing ourselves to a life of prayer, communing with God at every level.

That price includes strongly sup-



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porting our local churches in their struggle for spiritual renewal and in their mission from God.

When I accepted this place of service, I committed myself to letting God lead us; keeping all procedures open to everyone and without politics; and decrying private caucuses which decide what some pressure group will tell the rest of us we are going to do.

You say to me, "Are you assuming that only your group can find and follow God's will? Certainly not. But at the very least I am saying to you that if you have light from God that is needed by the Mississippi Baptist Convention, then you sin against us not to share it with all of us — not just a new organization of like-minded people splintering away and fragmenting the body life of Christ as we have known it.

**S**uch organized efforts arouse divisive passions and defensive postures and set us angling to unsettle each other's purposes instead of standing beside the stuff that made us who we are as ambassadors for Christ.

While a world waits for a word of hope and while the lost die and the hungry cry out, we create new forums in which striving for power takes precedence over "dying to self" that we may live for Christ and others who need us.

We have had an historic covenant together in Jesus to try to embody his Spirit, rely on his promises, use all spiritual means to accomplish heaven's purposes on the earth, and to prepare the way for the coming King.

Are we going to continue in faith, or will we resort to more worldly and expedient means? Will we talk one way and act another, or will we rely on the Holy Spirit, the Bible, and prayer to accomplish heaven's purpose?

We have always preached and believed that God's will is the most important path for a person's life. Now just think, if we commit ourselves to Christ, to his kingdom, to being an army of disciples for him, we can change the world for good. And we have his promise, based on his power, that he will be working with us — always — even to the end of the world. It is essential, then, that we retain our autonomy under his lordship, at the local church level, at the associational level, and at the state level.

**I**f we decide our participation, then nobody else can deter us from God's purpose. If we come to seek God's leadership in our convention's matters, and deny that leadership to any other human being, we may well emerge as a strong tool in God's hand.

If he chooses not to use us that way, we will still surely find ourselves in his will, which is by far the better place to be. We can still do all we have ever done that was good. We can do greater things than we have ever done, and do all of it for his glory.

But we must do it together; there is strength in that. We must do it prayerfully; God is in that. We must do it urgently; heaven is in

that. We must not delay, for hell is in that.

Surely we cannot betray every person by resorting to some other means than the gospel. It would be a betrayal of every farmer in a dusty field who is depending upon God for those fields to produce; every mother in the delivery room depending upon God for this new life that is coming into the world; every child who lives in expectation of life depending upon God and innocently praying for God's help; every soldier that ever went to war; every son or daughter who says, "God is calling me;" every missionary who ever went into the unknown, believing that underneath were the everlasting arms; every preacher who has ever brought heaven's comfort to hurting people.

In Hebrews 13:13, the Scriptures say, "Let us go forth therefore unto him without the camp, bearing his reproach." The background of that in the two previous verses is simply referring to the bodies of those beasts whose blood is brought into the sanctuary by the high priest in the Old Testament for sin. They then are burned without the camp. For that same reason Jesus, that he might sanctify the people with his own blood as our sacrifice, suffered also outside of the city.

The appeal of the writer of Hebrews is as if to say, "Jesus is out there dying all alone. Is there not anyone who would go out there and stand beside the cross and bear his reproach?"

**A**nd so he makes an appeal. Let us go therefore unto him without the camp bearing his reproach. I can see the whole experience. I can hear the writer to the Hebrews saying, "I'm going out there to stand by Jesus. Would anybody else go with me?"

The same attitude can be seen in the life of Jesus before he died. Remember the temptation experiences? How Satan appeared to Jesus and said, "Why not turn these stones into bread?" And though Jesus quoted Scripture, in essence, he said to Satan, "No, I believe I will just do this the Father's way."

Secondly, Satan took him and gave him a view of the whole world as if to say, "You came for this, now I'll give it to you if you will lie down and worship me." Jesus said, in essence, "I believe I will just do this the Father's way."

A third time Satan took him to a pinnacle of the temple and invited him to jump so that the angels would swoop down and bear him up and the people would flock to him. But Jesus denied that approach also and said, in essence, "I believe I'll just do this the Father's way."

That is what the writer to the Hebrews is saying, "I believe I'll just go out there with Jesus." There are many options, many alternatives, many appealing voices, many strong and compelling reasons inviting us to try to bring the world to the Father some other way. Let us just say, "We believe we will do this the way Jesus wants us to do it."

## Mississippi Baptists meet, take care of business in 157th annual session

By Tim Nicholas

A total of 1,804 registered messengers to the Mississippi Baptist Convention completed business sessions of their annual convention in Jackson Wednesday repelling an attempt to force a re-opening of now defunct Clarke College, agreeing to pray for Bill Clinton and Al Gore, and adopting a \$22.5 million Cooperative Program budget for 1993.

During business sessions, property and buildings of Clarke College in Newton were returned to the Convention from trustees of Mississippi College who closed the troubled junior college in May citing declining enrollment, declining finances, and loss of accreditation.

An attempt was made to require re-opening of the school. That attempt was led by Nelson Crozier, pastor of First Church, Sharon, who chaired a group called the Council for Restoration of Clarke College. Crozier said that the merger voted 12 years ago never took place and Mississippi Baptists should restore Clarke College "to remove that cloud of distrust that hangs over our Convention... for the sake of our family."

Former Clarke Dean Ron Kirkland, chair of the Education Commission which engineered the return document, said he felt a "dearly beloved friend... has now died" and "I wish with all my heart we could resurrect her." But, he said, "we can't vote to restore accreditation."

Former Clarke President Lowrey Compere told messengers that what killed Clarke College was the elimination of basic funding. The Education Commission had developed a plan to eliminate separate funding based on the fact that MC and Clarke had merged into one institution.

John Brock, executive committee member who was a Clarke trustee when the merger was voted in 1980, said that messengers wanted the identity of Clarke to remain separate and that the two institutions were in separate accreditation systems, necessitating a less than complete merger.

Johnny Sikes of Tylertown said there was a misplacement of priorities when Mississippi Baptists let a school go by the wayside while supporting "hundreds of athletes."

Charles Pickering, a Laurel layman and a former MBC president, said, "Let's face it, the vote we are taking today is not about missions, it's a question of stewardship." He added that 12 years ago, when Clarke faced serious problems, "nobody wanted to pull the trigger." He said it was time to make

the hard decision we ought to have made 12 years ago." The re-opening attempt failed in a ballot vote of 852 to 447.

The document, which returns Clarke's assets to the Mississippi Baptist Convention Board, includes an agreement to split a deficit of \$484,000 between Mississippi College and the Convention Board with MC's loss to be taken out of endowment proceeds over the next six years. MC retains ownership of the name Clarke College and pledged to keep alumni records intact. A committee to be named by the MBCB's Executive Committee will determine future use of the property. Any proceeds will be divided equally among the three surviving Baptist colleges: MC, William Carey College, and Blue Mountain College.

The Baptists, who met at First Baptist Church in Jackson, resolved to pray for President-elect Bill Clinton and Vice President-elect Al Gore "that they may have the wisdom, the courage, and the strength to lead our nation in the directions that will be pleasing to our Lord."

That resolution was amended from the convention floor to delete a phrase noting they were "fellow Southern Baptists," on the grounds that Mississippi Baptists do not agree with stands taken by Clinton and Gore, both of whom are Southern Baptists, concerning abortion and gay rights. Messengers agreed they did not want to identify politically with such stands.

Messengers also passed resolutions that expressed opposition to gambling and the proposed Freedom of Choice Act, which convention messengers said would

expand the availability of abortion.

The 1993 Cooperative Program budget of \$22,452,000, passed after attempts to amend it failed. The budget sends 37% to SBC causes outside the state, the same percentage as for the past two years, but which incorporates the same 4% increase as the total budget over 1992.

The amendment would have denied a half-million dollar Cooperative Program subsidy to the *Baptist Record*, the state Baptist newspaper. The amendment, made by John Allen, pastor of First Church, Richton, would have added 1% to the SBC portion of the budget raising it to 38%, and added \$315,800 to the budget of the *Baptist Children's Village*, the Convention's child care agency.

Allen posed the budget change in favor of missions. Agreeing, Jimmy Walker, pastor of Pheba Church, Pheba, said, "We're not talking about freedom of the press, we're talking about priorities," said Walker.

**Baptist Record** Editor Guy Henderson defended the budget and the *Baptist Record* subsidy. Henderson noted a Foreign Mission Board survey that found 75% of older people and 56% of baby boomers get their missions news from their state papers. He said he had attended and was reporting on meetings of the Cooperative Baptist Fellowship and an organizational meeting of a new group of conservatives. He said the conservative group had divided the state into zones to help elect people of influence such as on the Convention Board and on committees.

The *Baptist Record* is committed to its "obligation to print the. (See CONVENTION on page 9)



Almost 2,000 messengers registered for the 157th session of the Mississippi Baptist Convention at First Church, Jackson, Nov. 10-11. Convention week activities included the annual Pastors' Conference, Lay Missions Conference, Ministers' Wives Conference, and college and seminary alumni meetings.



Shown above are the newly elected officers of the Mississippi Baptist Convention Board. From left, they are Ben Carlisle, pastor of Arlington Heights Church, Pascagoula, secretary; P.J. Scott, pastor of First Church, Olive Branch president; and David Sellers, pastor of First Church, Collinsville, vice president. By virtue of their office, they are automatically on the Executive Committee. Others elected to the Executive Committee are S.A. "Sonny" Adkins, Forest; David Ard, Oxford; Hal Bates, Amory; John Brock, Ackerman; Clarence Cooper Jr., Grenada; J.R. Dudley Jr., Scooba; Jim Futral, Jackson; Bartis Harper, Lumberton; Reese Kyzar, Rolling Fork; Bobby Smith, Monticello; William Webb, Meridian; and Kiely Young, Greenville.

## OTHER STATE CONVENTIONS...

### ELECTION DAY MAKES OHIO MINDFUL OF NATION

VANDALIA, Ohio (BP) — The annual meeting of the State Convention of Baptists in Ohio began on election day at First Church, in the Dayton suburb of Vandalia. The \$5.8 million total 1993 budget adopted by 500-plus messengers at the meeting includes \$3.6 million to be given through the Cooperative Program from the state's nearly 600 churches and chapels, a 2.53% decrease from 1992 to 1993. The budget reflects a decrease in percent of the budget designated for SBC causes, from 41.5% of the 1992 budget to 40% next year. Forty percent of the Cooperative Program receipts from churches, \$1,438,524 if all the budget is raised, will be forwarded to the SBC for home and foreign missions and other SBC agency support. On the other side of the coin, the Ohio convention will receive \$923,934 next year from SBC boards and commissions for jointly-sponsored programs, most of it coming from the Home Mission Board. The new president of the Ohio convention is F. Joe Baker, director of missions for the Greater Dayton Association.

### GBC ELECTS EXECUTIVE DIRECTOR-TREASURER

MACON, Ga. (BP) — Ignoring those who said it couldn't be done, the Georgia Baptist Convention's executive committee voted unanimously Nov. 9 to elect Paducah, Ky., pastor J. Robert White as GBC's new executive director-treasurer. White, pastor of First Church in Paducah and a former pastor of Tabernacle Baptist Church in Carrollton, Ga., told the committee he was not looking for a job. "I have a wonderful church — we have had a marvelous 11 years," he said. "The only reason I would ever consider (the GBC position) is if God is in it. I feel God is in this." White's election seemed almost a formality after executive committee member Wayne Hamrick, pastor of New Liberty Church in Ringgold and a recognized conservative who had opposed Jones, told the body, "I don't know of any better or greater individual anywhere than Bob White." Hamrick cited his experience as a neighboring pastor during White's tenure in Carrollton. "I have prayed like never before that God would send the right man.... I believe God is in your coming to Georgia," Hamrick said. He identified himself as "unaligned" in the Southern Baptist controversy. "When one becomes aligned, it becomes difficult to minister to persons of both perspectives." He said he will "move to crisis points" within the convention and described his style of leadership as "shepherding." Addressing what has become an issue in some state conventions, White said he remains firmly committed to the Cooperative Program. "I have felt so strongly — even more strongly in recent years — that we are mandated to remain faithful to the Cooperative Program," he stated, adding he will oppose moves toward designation. "Our convention is the most wonderful evangelical body in the world today. We need to maintain our strength. My prayer is that the Southern Baptist Convention will experience renewal and that it will begin in Georgia."

### ILLINOIS BAPTISTS BOOST CP GOAL

HERRIN, Ill. (BP) — Illinois Baptists adopted an increased Cooperative Program goal for 1993 when they met Nov. 4-6 at First Church in Herrin. Host pastor Charles Dampeer was elected new president of the Illinois Baptist State Association. He has served the past two years as vice president. Messengers raised their 1993 Cooperative Program goal to \$4,895,057, an increase of \$186,217 over the 1992 goal. Illinois Baptists are on target this year to exceed their CP goal for the first time since 1976.

## Keith Parks says trust made SBC vulnerable to "hostile takeover"

CORPUS CHRISTI, Texas (ABP) — What has happened in the Southern Baptist Convention since 1979 is tantamount to a "hostile takeover," said Keith Parks, who recently left his post as leader of the SBC's foreign missions program.

Parks became president of the SBC Foreign Mission Board in 1979, the same year SBC fundamental-conservatives won control of the denominational structure. He retired Oct. 31 — three years earlier than planned — because he said that controversy is now disrupting the SBC's foreign missions efforts.

"Intimidation, reward, and pun-

ishment are the order of the day," he charged in his first speech since leaving the presidency. "... I can document that."

When he described those changes in a recent letter to missionaries, Parks was criticized by trustees and others. But his critics didn't deny that there had been a change, Parks said, they only said he shouldn't have spoken out publicly.

Southern Baptists have lost spiritual authority, he said, and have become "the laughing stock of the world" because they have not followed through on their commitments.

Parks said he hasn't decided

whether or not to take the job he has been offered as missions coordinator for the Cooperative Baptist Fellowship, a group of Southern Baptist moderate-conservatives.

He said that there has been a lack of commitment from recent Southern Baptist presidents to carry on missions as Southern Baptists have traditionally and historically approached it. Parks said that lack of commitment has filtered down to the messengers at Southern Baptist annual meetings.

Only about a third of the messengers who registered for the annual SBC meeting last June attended the foreign missions session.

## Virginia is first to directly fund CBF

VIRGINIA BEACH, Va. (ABP) — Virginia Baptists voted Nov. 10 to include direct funding for the Cooperative Baptist Fellowship in their budget, the first state Baptist body to do so.

A new budget procedure adopted by the Baptist General Association of Virginia requires each of the state's 1,540 churches to choose one of three ways to spend the church's out-of-state missions money.

One option is the Fellowship, a two-year-old organization that allows Southern Baptists who are displeased with the current conservative direction of their national denomination to divert their missions money to selected Southern

Baptist causes or the Fellowship's own mission efforts.

Another option is the Cooperative Program, the traditional method in which the Southern Baptist Executive Committee divides missions money among about 20 agencies, most of which are now under the control of fundamental-conservatives.

Under the third option, the out-of-state funds are divided equally between the Cooperative Program and a customized plan that supports both SBC causes and non-SBC causes, including many sponsored by the Fellowship.

While other state conventions allow churches to designate all or some of their out-of-state missions

money for the Fellowship, Virginia is the first state to incorporate Fellowship funding into its regular budget.

"This is another step to move Virginia away from the Southern Baptist Convention and toward a new denomination," said Tommy Taylor of Virginia Beach. Taylor and others complained the Fellowship has all the markings of a new denomination, making it an inappropriate recipient of Virginia Baptist funds.

But Ray Allen, a Blacksburg pastor and member of the budget committee, said the budget plan "is not an endorsement" of the Fellowship but simply a way to give Virginia churches a variety of funding choices.

## Miss. Conservative Fellowship meets

About 60 Baptists met at the Ramada Coliseum hotel in Jackson Nov. 10, after the Tuesday evening convention session to organize the Mississippi Baptist Conservative Fellowship. Paul David Walley, layman from First Church, Richton, presided over the meeting.

John Allen, pastor of First, Richton, spoke of the needs of missions and of the Children's Village. He proposed eliminating all subsidy to the *Baptist Record* in order to divert funds from the *Baptist Record* to missions and the Children's Village.

Joe Strahan, pastor of First Church, Beaumont, said people are needed on the Convention Board who believe in missions. He declared that many of our members are not informed, and expressed a desire for a newsletter to inform our people.

Max Loper, Philadelphia layman, said he had attended the Memphis meeting in late August to learn how the fundamental/conservative resurgence in other states was organized.

Perry Ellis, organizer of the Texas Baptist Conservatives, called the Memphis meeting. The purpose of the organization is to "form an interlinking network of conservatives in Mississippi that hold firmly to the inerrancy of the Scriptures, supports the conservative resurgence, supports the Cooperative Program and the Great Commiss-

sion, and to share information and issues vital to the leadership of our state and national conventions."

A plan of organization was presented, said Loper, to "divide the state into 12 county zones with a coordinator in each county to convey information concerning the Conservative Resurgence to local pastors and laymen. The directors

of the 12 zones will form a Statewide Steering Committee."

The group intends to publish a newsletter once a quarter or as necessary. Donations will be requested to underwrite the cost of printing and mailing. It was stated that "this seems divisive, but Christ was divisive and the work of Christ was divisive." — GH



Youngsters whose parents were attending the 157th session of the Mississippi Baptist Convention on Nov. 10 were treated to children's Christian videotapes and other entertainment while their parents conducted convention business just above them in the sanctuary of First Church, Jackson. This group of four- and five-year olds watches intently as Bible stories are acted out on the television screen in front of them. (Photo by Florence Larrimore)

# Letters to the editor



## Where do dollars go?

Editor:

I write concerning the article entitled "Proposes changes," in the Nov. 5 issue of the *Baptist Record*, with the signature of Paul David Walley. Please comment on this statement: "... 63% of all Cooperative money given, which most Baptists expect to go to missions, never leaves Jackson."

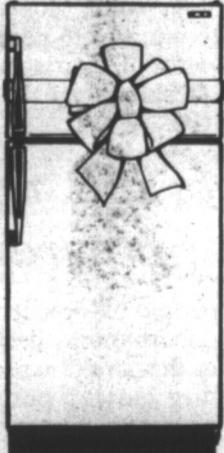
Thank you.

Elgie Chatham  
Meridian

**Editor's Note:** The statement is true. Some 63% of the CP dollar remains in Mississippi where it is used for missions in our state. However, it does leave Jackson. It promotes ministries along the Gulf Coast, the Parchman prison ministries, Choctaw, Chinese, Vietnamese, and ministries to other ethnic groups. It helps retired ministers, Children's Villages, and healing ministries. New churches are organized and the CP dollar provides a mobile chapel to help them get started. Your CP dollar works in Sunday School promotion, Discipleship Training, Christian Action Commission, WMU, Brotherhood, Christian education, and dozens of other ministries in 74 associations. Moreover, it is used to promote the Lottie Moon Christmas Offering for missions, and our state Annie Armstrong Easter Offering.

The division of funds is determined by the Convention; our giving is above average and the highest it's ever been to world mission causes. The average church in the SBC gives 8% to outside causes (it is a bit higher in Mississippi). A strong home base is necessary if we contribute to outside causes. Mission work in Mississippi is just as much missions as anywhere. Our forefathers recognized this fact, and we have been able to go from 0% to 37% to mission causes outside our state.

## This Christmas, help rescue the perishing.



It may be hard to believe, but two refrigerators in Zimbabwe are helping save lives.

Nancy Carley works as a nurse at Sanyati Baptist Hospital. The refrigerator at the hospital stores vaccines, which she uses to bring hope to hurting children.

The refrigerator at her home was purchased with Lottie Moon Christmas Offering funds and stores cold drinks and snacks for the youth she teaches in Sunday School. Through her work with the young people, Nancy brings hope of eternal life to the Zimbabwean youth.

Pray for Nancy and the hospital staff as they declare hope and give support to the growing number of AIDS patients and their families. Pray that the Zimbabweans will accept the hope offered to them through Jesus Christ.



**Lottie Moon Christmas Offering**  
**National Goal: \$84 million**

## Apology for motion

Editor:

I have sent the following letter to President-elect Bill Clinton:

"This letter is a sincere apology from one Mississippi Baptist. At the Mississippi Baptist Convention, I served on the Resolutions Committee which presented a resolution calling on all Mississippi Baptists to pray for you and Senator Gore as you assume the duties of president and vice president. The resolution referred to you both as 'fellow Southern Baptists.'

"A motion was made to delete the words 'fellow Southern Baptists' due to your position on abortion and other issues. Despite my efforts, the amended resolution was adopted.

"I was at the point of tears as Mississippi Baptists voted to pray for the future president and vice president of the United States, but not to pray for you as 'fellow Southern Baptists.' This was a grievous spiritual error.

"The only criteria that defines a 'fellow Southern Baptist' is that one is a born-again believer in Jesus Christ and is a member of a Southern Baptist church. When we allow any other criteria to determine Baptist brotherhood, we have departed from our Lord's commandment to love one another, and have adopted a self-righteous, judgmental standard.

"I personally do not agree with your positions on abortion and certain other issues. However, that does not keep you from being my 'fellow Southern Baptist' and may God forbid that our divergent political views ever destroy this sacred bond of Baptist fellowship and brotherhood that exists between us.

"Therefore, this one Mississippi Baptist covenants to pray daily for one fellow Arkansas and one fellow Tennessee Baptist as president and vice president of the United States, and that the wisdom of God be given you to lead this nation,

with its many diverse people with diverse views and beliefs, into a new and holy consecration of ourselves to be a nation that again can truly say, 'In God We Trust.'

John H. Voss  
Purvis

## Like father, like son

Editor:

Every dad desires for his son to be like him, or at least that he will have had a positive impact on his son's life. Every day fathers seek to mold their sons into good citizens and instill in them morals that will honor our Lord Jesus. Every dad I know desires to see his son live a life that will honor God. It is the Christ-like life of a godly dad that will cause a son to honor Jesus and seek to serve Jesus in adulthood.

Rare is the situation, though, where a pastor can see his son grow up and be called of God to preach the gospel, and see his son become pastor of the same church he served as pastor.

Arnold Davis, now pastor of Macedonia Church in Louisville, is one such pastor. He served as pastor of Friendship Church, Starkville, twice. The first time was 1968-70. In 1992, the members of Friendship called Halton (Jr.) Davis as pastor. Halton Davis is the son of Arnold Davis! What a tremendous witness it is, to the life and ministry of Arnold Davis! His life is so committed to Jesus that, through his love, his son has also grown to love Jesus.

In the providence and sovereignty of God, Halton Davis is now pastor of the same church his dad pastored twice before! What a testimony to a loving Lord and a committed, Christ-like, example by a loving dad!

This story is not to promise every dad that his son will be called of God into the ministry. It is not even to promise that every son will follow in the footsteps of his dad. However, the promise of our loving Lord still holds true.

Paul Blanchard, DOM  
Winston Association  
Louisville

## What are priorities?

Editor:

There are four things that are dear to me: first, my God. I treasure my relationship with God and continue to thank him for his blessings and mercy. Second, I love my wife and family. God has blessed me with a special woman to care for and a wonderful child, and one on the way. Third, I love my church; the church I serve as a staff member, and the church of Christ, believers. Fourth, and most of the time ignored by society, I love my state and nation. I am a proud citizen of Mississippi and America. The question pondered is: "What in the world is dear to anyone now?"

When is the last time you thanked God for himself; just for being in control and sovereign? Do your spouse and children know

that you love them? Are your government leaders on your prayer list? Are you participating in the building up of the body of believers or are you skeptical that God can really do anything with the mess we have made... of our relationships with him, our marriages, our families, our churches, our state, and our nation?

Yes, prayer does work. God is in heaven. Jesus is on the throne. Your marriage, family, church, state, and nation can get back on track. But you must be willing to commit all, everything, the whole ball of wax, 100%, lock, stock, and barrel, to the Lord and trust his guidance.

Sound the alarm? Maybe. But you know better than I what needs to improve in your life. May God show all of us where we are lacking in compassion and commitment and lead us to not only desire or seek improvement, but through his strength, do it.

Randall Jenkins  
Philadelphia

## A task completed

Editor:

In the Nov. 5 issue of the *Baptist Record*, a brief announcement appeared informing readers of a forthcoming Ray Summers Memorial Volume, honoring a distinguished Baptist professor who died this year.

Summers taught at Southwestern Seminary, Southern Seminary, and Baylor University in the course of his long career. Each of these institutions is sharing in the support of this book; even so, a slight shortage in funding still remained.

We are pleased to report that the L.D. Hancock Foundation of Tupelo has now pledged sufficient resources to cover the remaining costs of producing the Summers volume.

Jerry Vardaman  
Starkville

## Reaching beyond

Editor:

I am grateful that Mississippi Baptists provide five full-time consultants in Sunday School work. This gives us one consultant for every 400 churches, every 7,000 Sunday School workers, and 72,000 Sunday School members. We equip and train an additional 150 Sunday School special workers, and resource and train 350-400 ASSISTeam members in the associations to help accomplish our common goals.

We reach beyond Mississippi in many ways. On the weekend following our state convention, a group of volunteers under our coordination will go to metropolitan Chicago at their expense to provide a Great Commission BREAKTHROUGH consultation with participating churches. Last week, I was in the Ukraine on personal vacation time and at my and my church's expense to train students in Bible study. Through my pastor, Lannie Wilbourn's leadership, we negotiated with a Ukrainian

television station to show ACTS programming to a market which includes Ukraine, Hungary, Romania, Czechoslovakia, and part of Poland. A team from the Baptist Sunday School Board is in Ukraine this week to help develop Sunday School curriculum.

Baptists are a team, and I am grateful for that. We try diligently to respond to every request for help in Sunday School in our state. Our consultants work hard, putting in long hours and driving many miles to assist churches and associations to strengthen their Sunday School work.

Mississippi Baptists can be proud of this effort. There is much to do, and we covet the prayers of our people in accomplishing our heart's goal to bring Mississippi and the world to Jesus. Thank you, Mississippi Baptists for giving us an opportunity to try.

Keith Wilkinson, director  
Sunday School Department  
MBCB

## Heart aches for victim

Editor:

My letter is in response to the open letter in the Nov. 12, 1992 issue of the *Baptist Record*, written by an AIDS victim.

I have read this letter several times and each time my heart has ached, and still does, for this dear, Christian woman. The more I thought about it, the more I felt the Holy Spirit impressing upon my heart to respond.

I believe if Jesus was here on earth right now he would not (I know he wouldn't) condemn, shy away, or reject anyone, and that definitely includes someone who has AIDS. Where we as human beings, as Christians, sometimes see the need to reject people, Jesus would take that person and gently put his arms around them. He would tell them that he loved them and cared about them, especially since they had the AIDS virus. Jesus is always there for us and loves us so much, regardless of what the problem is. He feels our hurts and sorrows and we as Christians should be willing to love and show compassion just like Jesus.

I am so thankful that this dear lady found the loving, caring and compassionate pastor and friend that she needed. I would like to say, personally, to this dear lady that I admire you so much for having the courage to share your hurt, openly, in the *Baptist Record*. Please know that you are in my thoughts and you will be in my prayers.

I don't know a whole lot about the AIDS virus, but I do know this much, people need to become more sensitive and compassionate toward other people's needs and hurts.

Every creature, every human being, on this earth is a special creation made by the hands of God and this definitely includes AIDS victims. God bless you.

Barbara T. Davis  
Prentiss

# Messengers congregate at First, Jackson for

*Marketplace ministry requires availability, sensitivity, discovery of the needs of others*



Hiram Powell (left) and his wife, Shirley (center), are recognized by Bill Causey (right), executive director-treasurer of the Mississippi Baptist Convention Board, at the Mississippi Baptist Convention Nov. 11 for their service as field coordinators of the ongoing Mississippi-Zimbabwe Partnership Project. The Powells, who will not be returning to Zimbabwe, were commended by Causey for their service to the project. (Photo by William H. Perkins Jr.)

## Convention music inspires

The old songs are the best songs. The choir of First Church, Waynesboro, Wayne Meeks, director, led the first convention session in "Oh, How I Love Jesus" and "The Name of Jesus." All of this had been preceded on Monday by superb music at the Pastors' Conference.

The "Testament" from Mississippi State BSU, and the Mississippi Singing Churchmen sang grace and glory upon the crowd.

John Alumbaugh and the Forest Church choir plus Scott Adkins, "The Heartbeat of our Mission," set forth a fine platform of Christ-exalting music; Sonny Adkins, Forest pastor, preached from it.

## Convention sermons speak to the hearts of attendees

Good preaching is that which speaks to the heart. John Phillips, retired professor of Moody Bible Institute, led the "Bible Treasures," presented at the beginning of each convention session. He spoke from Colossians 1 on God created, controls, and claims the universe. "No true scientist can contradict this," said Phillips.

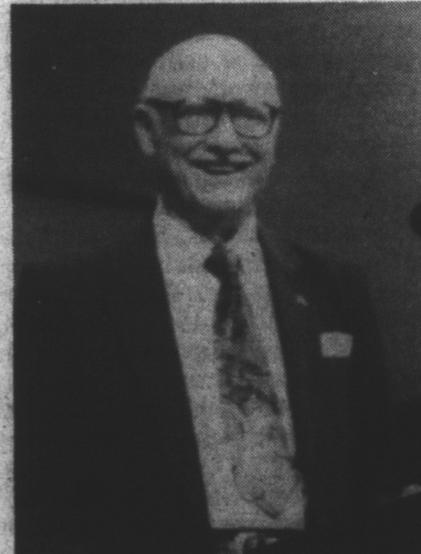
W.W. Walley, Waynesboro physician and convention president, spoke on "Ponder Anew," declaring he was determined to seek the Holy Spirit in every major decision. "Owen Cooper sold me on the laity ministry and I've been sold on it since then. There is not enough clergy; the ministry of the laity is a necessity. The 'plus God' factor makes it unbeatable," he said.

Wayne Ward, professor of Christian Theology at Southern Seminary in Louisville, Ky., professing the plenary inspiration of the Scripture and the necessity of sound doctrine, said, "The sacrificial death of Jesus, the substitutionary atonement, and the bodily resurrection are the sure marks of the gospel," said Ward, during the Tuesday afternoon session.

The colleges never let us down, and the William Carey College Chorale, under the direction of Mildred Valentine, was no exception. "He's Got the Whole World in His Hands" was a masterpiece.

The Wednesday evening session featured the Hinds-Madison Mass Senior Adult Choir, J.M. Wood leading, proving again the love of the old songs.

Frank Colquhoun, English clergy, said, "a great many people who have little interest in institutional Christianity obviously enjoy singing hymns and listening to them." They would have enjoyed the convention. —GH



Lowery Compere, former president of now-closed Clarke College, makes an impassioned plea Nov. 10 to the messengers at the Mississippi Baptist Convention in Jackson to restore the two-year college and reopen the school's campus in Newton. After extended debate, messengers voted down the substitute motion to reopen the college by a vote of 852-447. (Photo by William H. Perkins Jr.)



Charles Q. Carter, First Church, Jonesboro, Ga., offered the essentials for a church making a difference in the 1990s. He listed these as faith, prayer, and individual sacrifice.

Adrian Rogers, pastor of Bellevue Church, Memphis, closed the convention with a message on "Bring Back the Glory," drawing five principles from 1 Samuel 4 and its following chapters on bringing the Ark of the Covenant back to Jerusalem. The principles were: God will not be used, God cannot be captured, God cannot be managed, God will not be trivialized, and God will not be formalized. Rogers confessed having a burdened heart for the SBC, and all conventions and churches to cease trying to manipulate God and direct our energy in obedience to God. —GH

Discovering one's ministry in the marketplace involves being available to God and sensitive to the needs of others, program personalities told participants to last week's Lay Missions Conference.

"Our ministry in the marketplace is to cuddle and nurture the suspicion that we are his," Jeannette Clift George told 500 people attending a banquet at the close of the conference on Nov. 9. "We go out to speak for Christ, and our message is 'God loves you.'"

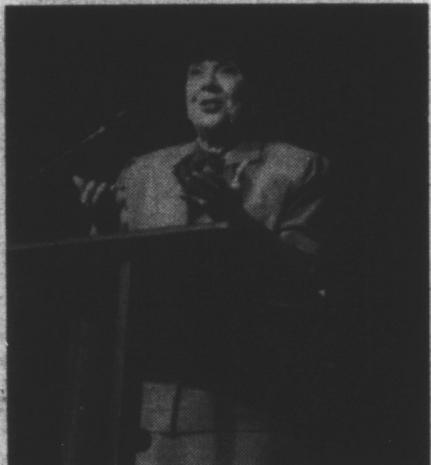
However, many Christians miss the opportunity to share their faith because they have the "wrong picture" of what God desires of them, said George, a Christian dramatist from Houston, Texas.

"We often list all the reasons we are not right for the job God has for us," she commented. "We attempt to do things our way instead of his. How many of us are in God's assignment for our life, but miss the joy of being there because we have the wrong picture?"

Georgia pastor Bruce Allen challenged participants in an afternoon session to develop a lifestyle of evangelism, "witnessing to people in every situation of life."

"God has called us to be witnesses wherever he puts us," Allen declared. "We do that by having an attitude of being a witness, sharing out of the overflow of our relationship with him."

In addition to George and Allen, the conference also featured testimonies by laypeople about how



Jeannette Clift George

they minister in the marketplace and through missions involvement, along with a variety of selective conferences on ways to get involved in missions.



These are the officers of the Mississippi Baptist Convention. At center is W.W. Walley of Waynesboro, who was re-elected president. The others are, from left, J.W. Brister, director of missions for Hinds-Madison Association, recording secretary; Ed Holmes, chief of chaplains for the VA Medical Center in Biloxi, second vice president; Jimmy Porter, pastor of First Church, McComb, first vice president; and Levon Moore, retired director of missions for Attala Association, assistant recording secretary.

## Pastors' Conference draws crowds

The Fairchilds of Atlanta, Ga., led off in the 1992 Pastors' Conference. Yo-Yo Collins drove his motorized wheelchair chariot right up to the pulpit, and in word and song, set the pace for the meeting.

Starla Crosby, soloist of Houston, Texas, and Greg Buchanan, of Kansas City, Mo., exhibited what Christ can do with dedicated musicians.

The out-of-state musicians were good, but the choir and orchestra of Morrison Heights Church gives ground to no one when it comes to heart music. Gary Miller is the music minister. Who can forget

the ringing of the hammer?

Messages were delivered by J. Garland McKee, director of Evangelism Department, Mississippi Baptist Convention Board; Jack Millwood, Mobile, Ala.; and Fred

Lowery, Bossier City, La., covering soul-winning, soul-searching, and opportunities of service. In the evening service, Robert McGee, Houston, president of Rapha,

spoke on ministering to hurting people. Fred Wolfe, Mobile, spoke on how to minister to people. Ken Alford, pastor of Morrison Heights Church, presided over the conference. —GH

## Rapha luncheon attracts 250, notes organization's treatment programs

Approximately 250 people attended a luncheon sponsored by Rapha Hospital Treatment Centers on Monday prior to the Mississippi Baptist Pastors' Conference. Presiding was Ken Alford, 1992 president of the Pastors' Conference and pastor of Morrison Heights Church, Clinton.

Keynote speaker for the Nov. 9 gathering was Jay Strack, an evangelist from Dallas, Texas. Developing the theme "Helping Hurting People," Strack said ministers see

hurting people as objects, obstacles, or opportunities, designating the latter as the correct response.

"Helping hurting people is a window of opportunity for today's church," Strack remarked. "People will respond to your church when they know it is a place where hurting people can get help."

Along with the message by Strack, the program featured a testimony and the distribution of promotional material highlighting services offered by Rapha.

# 157th session, Mississippi Baptist Convention

The report of the Committee on Nominations is presented below. The Committee on Nominations includes: Gordon Sansing, chairman, Vicksburg; Gerald Buckley, Petal; Charles Nester, Bruce; Hainon Miller, Greenville; and Carol Waller, Jackson.

## MISSISSIPPI BAPTIST CONVENTION BOARD

\*Indicates "at-large" members  
Underlined is a new term or new member filling unexpired term.

### TERM EXPIRES 1993 —

(3 at-large members \*)

Bolivar	Tommy Arinder	Cleveland
Calhoun	Dale Easley	Vardaman
Chickasaw	Al Gaspard	Houston
Choctaw	John G. Brock	Ackerman
Clarke	<u>Albert McMullen</u>	Stonewall
Clay	Avery Jones	West Point
Copiah	James Berch	Hazlehurst
Covington	Jimmie Baggett	Collins
Franklin	Darnell Archie	Bude
G. Coast (Hancock)	J.B. Swanson	
Bay St. Louis		
G. Coast (Harrison)	Ed Holmes Jr.	Gulfport
G. Coast (Stone)	Burn Page	
	Wiggins	
G. Coast	George Holifield*	Biloxi
Hinds-Mad. (Hinds)	Jim Futral	
Jackson		
Hinds-Mad. (Madison)	Chuck Hampton	Flora
Hinds-Mad. (Charles Gladney*)	Jackson	
Humphreys	Bill McKay	Belzoni
Jackson	Ben Carlisle	Pascagoula
Kemper	J.R. Dudley	Scooba
Lafayette	David Ard	Oxford
Leake	Frank Smith	Carthage
Lowness	Mickey Dalrymple	Columbus
Mississippi (Wilkinson)	Dan Howard	
Woodville		
Neshoba	Curtis Guess	Union
New Choctaw	Thomas Nickey*	
Cochhatta		
Northwest (DeSoto)	Armond Taylor	
Olive Branch		
Noxubee	Lee Castle	Macon
Pike	A.C. Garner Jr.	Tylertown
Pontotoc	James Francis	Pontotoc
Smith	Max Price	Mize
Union (Claiborne)	Clayton Bath	
Port Gibson		
Union Co.	Johnny Rakestraw	Blue Spgs.
Warren	James C. Hess	Vicksburg

### TERM EXPIRES 1994 —

(5 at-large members \*)

Altala	Barry Corbett	Kosciusko
Carroll	Leon Holly	Vaiden
George	Lester Hatchet	Lucedale
Greene	Michael Perry	Leakesville
Grenada	Clarence Cooper Jr.	Grenada
Hinds-Mad.	Frank Thomas Jr.*	Jackson
Hinds	Jerry Bishop	Durant
Jasper	David McKee	Heidelberg
Jeff Davis	L.C. Anthony	Newhebron
Jones	Wade Rogers	Taylorville
Lamar	Jimmy King	Hattiesburg
Lamar	Bartis Harper*	Lumberton
Lauderdale	David L. Sellers	Collinsville
Lauderdale	William B. Webb*	Meridian
Lawrence	Bobby Smith	Monticello
Lebanon	W.A. Fordham	Petal
Lebanon	Eleanor Gerrard*	Hattiesburg
Lee	Ken Anderson	Saltillo
Leflore	Doyle Cummings	Itta Bena
Lincoln	Robert Perry	Brookhaven
Miss. (Amite) Paul Pearson		Osyka
Monroe	Hal Bates	Amory
Montgom'y	Frank Bishop	Winona
North Delta (Quitman)	Harvey Sewell	
Crowder		
North Delta (Tunica)	Jack Wilkes	Tunica
N'west (Tate)	Charles E. Cavanaugh	
Arkabutla		
Northwest	P.J. Scott*	Olive Branch
Panola	Rickey McKay	Batesville
Pearl River	G.A. McCoy	Carriere
Perry	Joe Strahan	Beaumont
Scott	S.A. (Sonny) Adkins	Forest
Washington	Earl Ezell	Greenville
Winston	Jerry Lundy	Louisville

### TERM EXPIRES 1995 —

(10 at-large members \*)

Adams	Ocean Puckett*	Natchez
Adams	Steve Purvis	Natchez
Alcorn	Randy Bostick	Corinth
Benton	Roy Bostick	Hickory Flat
Itawamba	Howard Peak	Fulton
Hinds-Mad.	Glenn Calloway*	Clinton
Hinds-Mad.	Lou Callum*	Flora
Jackson	George Berger*	Pascagoula
Lawrence	Paul E. Smith*	Monticello

Lee	Robert Upchurch*	Tupelo
Marion	Gerald K. Gordon	Columbia
Marshall	Thad Moore	Holly Springs
Newton	<u>Charles Melton</u>	Newton
North Delta (Coahoma)	Carl White	
	Clarkdale	
Oktibbeha	Don Blasingame*	Starkville
Oktibbeha	Hal Selby	Starkville
Prentiss	Doyle Ferrell	Booneville
Rankin	G. Ricky Gray	Pearl
Rankin	<u>Gene Henderson*</u>	Brandon
Sharkey-Issaquena (Issa.)	Robert E. Mack	
	Valley Park	
Sharkey-Issaquena (Shar.)	Reese Kyzar	
	Rolling Fork	
Simpson	Oliver Ladnier*	Magee
Simpson	<u>Earl Surber</u>	Magee
Sunflower	Bobby Kirk	Doddsville
Tallahatchie	Silas Clements	Webb
Tippah	Jack Bennett	Ripley
Tishomingo	Eugene Tennyson	Booneville
Union (Jefferson)	Charles Tyler	
	Vicksburg	
Walthall	Robert Jones	Tylertown
Washington	Kiely Young*	Greenville
Wayne	Arthur L. Nored	Waynesboro
Webster	Allen Simpson	Bellefontaine
Yalobusha	Troy Hurdle	Water Valley
Yazoo	Jerry Alexander	Bentonia

### BOARDS AND COMMISSIONS

1993-1995

*Indicates beginning a new three-year term.
**and underlined if completing an unexpired term.
<u>Underlined</u> if not on board last year.

### Board of Ministerial Education

Term expires 1993

J.M. Wood		Jackson
Ernest C. Turcotte Jr.		Clinton
Chesier A. Grisham		Yazoo City
	Term expires 1994	
David Millican		McComb
Hal Buchanan		Tupelo
Gary Fordham		Petal
	*Term expires 1995	
James Ruffin		Meridian
Dell Scoper		Laurel
Louise Griffith		Clinton

### Christian Action Commission

Term expires 1993

Troy Land		West Point
David Merritt		Jackson
William P. Smith III		Tupelo
Tommy Naron		Cleveland
Bobbie Foster		Prentiss
	Term expires 1994	
Nathan Barber		Hattiesburg
Sue Tatum		Yazoo City
Annette Hitt		Jackson
Jerry Massey		Oxford
Ken Taylor		Gulfport
	*Term expires 1995	
Jim Brannon		Meridian
Clayton Ball		Port Gibson
Clifton Porter		Rolling Fork
Jim Beckett		Bruce
Jimmy McGee		Monticello

### Education Commission

Term expires 1993

Milton Walker		Brandon
Ann Hardy		Jackson
Frank Harmon		Newton
Bobby Douglas		Columbus
	Term expires 1994	
Dean Register		Gulfport
David Briscoe		Pelahatchie
John McCarty		Brandon
Eddie Kinchen		Terry
	*Term expires 1995	
Charles Pickering		Hattiesburg
Horace Holmes		Summit
Raymon Leake		Picayune
Gayle Alexander		Tupelo

### Historical Commission

Term expires 1993

Jean Bond		Starkville
William D. McCain		Hattiesburg
Richard Ethridge		Decatur
	Term expires 1994	
Dan Wynn		Natchez
Bobby Walton		Benoit
Wayne Gullett		Calhoun City
	*Term expires 1995	
Jack Gunn		Cleveland
Cathy Jeffcoat		Jackson
J.C. Mitchell		Columbus

### The Baptist Children's Village

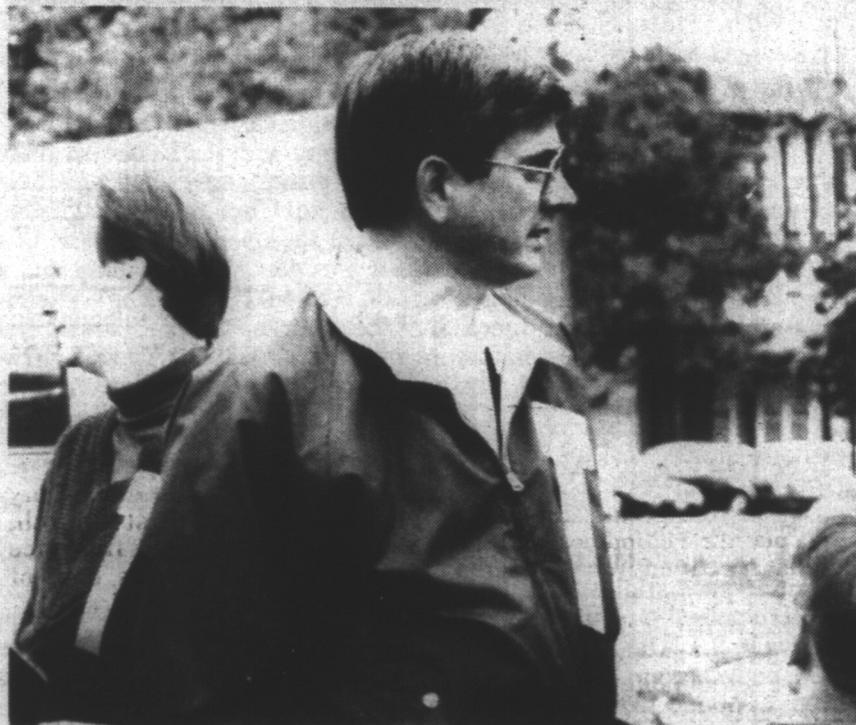
Term expires 1993

Rebecca Williams		Gautier
Leo Barker		Baldwyn
John A. Flynt		Newhebron
Tom Winstead		Clinton
	Term expires 1995	</

## Names in the News



New Student Body Association officers at New Orleans Seminary for the 1992-93 academic year are, left to right, Tammy Anderson, president, Mobile, Ala.; Lee Yancy, vice president, Quitman; and Debra Oliver, secretary, Columbus. (Photo by Kevin Devine, NOBTS)



Midwestern Seminary trustee C. "Randy" McHan, pastor of Edon Church in Stringer, had fellowship with students and guests during a barbecue on Oct. 19. The event provided trustees an opportunity to mingle with students, faculty, staff, and alumni in a casual setting.

### First, Durant, celebrates 125th anniversary

First Church, Durant, will celebrate its 125th anniversary and homecoming, Nov. 22.

Morning worship will begin at 11 a.m. A covered dish meal will be served, with afternoon singing following the luncheon. There will be no night services.

Guest speaker will be Durrell Makamson, former pastor. James Hays, former music director, will be guest music director.

Jerry Bishop is pastor.

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The Mississippi College Department of Music will present its annual Festival of Lights on Dec. 3 and 4, at 8:15 p.m., in Spell Auditorium of Provine Chapel.

The Mississippi College Department of Music will present a Christmas Madrigal Feast on Dec. 4 at 6 p.m. in Aven Auditorium. For further information, call 925-3440.

Gaston Smith, chairman of the William Carey College Department of Mathematics and Physics for more than 25 years, retired at the end of the fall trimester. Smith, along with wife, Grace, gave a

### Homecomings

**Fairview, Indianola:** Nov. 22; 9:45 a.m.; dinner in fellowship hall, noon; David W. Carlton, pastor.

**Beatline (Neshoba):** Nov. 22; Sunday School, 10 a.m.; worship, 11; W.E. Butler, speaker; recognition for Hettie Smith, oldest living charter member, following morning service; covered dish in fellowship hall; special music, Called Out; Mack Carney, pastor.

**Swiftwater, Greenville:** Nov. 22; Sunday School, 9:45 a.m.; worship, 11; Dan Hembree, guest speaker; covered dish dinner in fellowship hall, noon; afternoon singing, Blood Washed Boys; no night services; Glen Foshee, pastor.

### Correction

Otie B. Lee's annuity is more than the amount stated in an article published Oct. 29 ("Difficult times befall pastors...," furnished by the Annuity Board). She is not blind. She also receives a Social Security check each month and is grateful for her Annuity and Social Security income.

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Clinton Burbank Pomeroy was ordained as a deacon on Nov. 1 at Parkway Church, Natchez.

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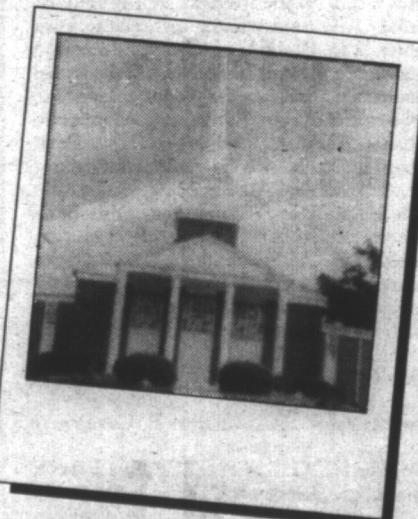
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## Just for the Record

Pleasant Hill Church, New Hebron, is planning a Harvest Day for Nov. 21. Lunch will be served in fellowship hall at noon and there will be singing in the afternoon. Charles Rodgers is pastor.

Midway Church, Newton County, will have a dedication service for its new fellowship hall at the 11 a.m. service on Nov. 22. Thanksgiving dinner will be served in fellowship hall following the service. Open House will be held at 2 p.m. Wayne Miley is pastor.

First Church, Tchula, will hold a Harvest Day Nov. 22. It will begin with Sunday School at 9:45 a.m. Lunch will be served following the morning worship service; afterward, the Gloryland Quartet from Winona will sing. Scott Kellum is pastor.

Students at Mississippi Baptist Medical Center's schools of medical technology and radiology are raising money for student summer missions with an arts and crafts sale Nov. 23, from 11:30 a.m.-12:30 p.m. at MBMC, Jackson.

West McComb Church, Mc-



GAs of Pope Church attended GA Day at Kosciusko Sept. 26. Those attending were: first row, Brittany Boggan and Amanda Rikard; second row, Brittany Flippo, Breanna Shrump, Erica Boggan, Sara Gorrell; third row, Emily Broome, Heather Mills, Jessica Boggan, Elizabeth Flippo, Pam Williford, Jennifer Mehan, Nicole Benson, and Lelaini Marshall, GA leader. Al Mullan is pastor.

Comb, will celebrate its first annual homecoming and Harvest Day, Nov. 22, marking its 40th anniversary. Sunday School begins at 9:45 a.m.; worship, at 11. Jimmy Hodges, former pastor from Talladega, Ala., will be the guest speaker.

### CONVENTION

From page 3

truth," he said — both about missions and about local events that shape Baptist work. Citing his years as a foreign missionary in Korea and the Philippines, and the fact that he currently has children and grandchildren on the mission field, Henderson said "unless we maintain a strong home base over here, we're not going to have anything over there."

Budget chairman Larry Otis, a layman from Tupelo, cited the budget amendment attempt as one to stifle the *Baptist Record*. "I love my wife," said Otis, but "I don't cut her money off just because I don't agree with her." He added, "There are some that would like to see our state papers put out of business." The attempt

failed 449 to 342; the unamended budget passed on a hand vote by a wide margin.

Earlier in the convention, Waynesboro physician W.W. Walley, was re-elected to a second one-year term as president. Jimmy Porter, pastor of First Church, McComb, was elected first vice president, and Ed Holmes, chief of chaplains at the VA Medical Center in Biloxi, was elected second vice president. J.W. Brister of Jackson and Levon Moore of Kosciusko were re-elected recording secretary and assistant recording secretary, respectively. None of the officers was opposed.

The 1993 Mississippi Baptist Convention will meet Nov. 16-17 at First Church, Jackson, with host pastor Frank Pollard preaching the convention sermon and Dennis Smith, pastor of First Church, Corinth, alternate.

## Breakaway

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This concerned Baptist layman says this is *A Time to Remember* God's servants who are in need. In the Magnolia State, there are more than 380 retired pastors or their widows who receive annuities of less than \$200 per month. Some are in great need.

Taking time to remember the ministry of these faithful soldiers of the cross will inspire others to join in doing something to help.

Contact Harold Fisher, Executive Secretary of the Mississippi Baptist Foundation (601) 968-3800, or C. Joe McIntosh, Vice President for Endowment at the Annuity Board.



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## Uniform

### Defining righteousness



By Margaret Rogers  
Micah 6

Micah's name means "Who is the Lord?" Micah was a native of Moresheth, a small town of Gath. He prophesied to both Israel and Judah during the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah; and Pekah and Hoshea, the last two kings of Israel. He was a countryman, born of obscure parentage and recognized as one of the peasant classes. He was a younger contemporary of Isaiah, who was a city prophet of high social standing and a counselor of kings. Micah has been called "Micah the democrat" because he sympathized deeply with the common people and became their advocate and defender as well as their accuser. Micah heard his call in the cry of his oppressed people.

**God's accusation against Israel (Micah 6:1-2).** Possibly, in this scripture, the reference is to those mountains on which the people worshipped idols. God seemed to be calling to the foundations of the earth, for the hills to hear since this senseless, careless people would not hear. Let that which has no ear, hear, for Israel will not hear. Thus God accuses his people of turning a deaf ear to him.

**Blessings of God on Israel (vv. 3-5).** Israel had revolted and rebelled against God and they had no excuse for doing so. God had brought them out of Egypt, the land of their bondage and he had provided strong leadership for them. When Balak, the prince of Moab, wanted God's people cursed, God sent Balaam to bless them.

**God's requirement for his people (vv. 6-8).** One of the most important passages in Micah is his summary of God's requirements contained in this scripture. Here Israel questioned what was to be done to please God. They made proposals that, while manifesting the Hebrews' zeal, they also revealed their ignorance of God's expectations.

It was impossible for the blood of animals to take away sin. The people even made wicked offers, the sacrifice of their first born. None of these could meet the demands of divine justice, nor would they serve in lieu of a sincere heart and a life of holiness. God told the people plainly what he demands.

There is not a more magnificent verse in all of the Old Testament than Micah 6:8. In immortal phrasing Micah summed up the message of the other three 8th century prophets. Amos had emphasized justice; Hosea had preached and practiced love; Isaiah urged a humble fellowship with a holy God. God demanded all of these characteristics: to do justly (render to him all their due), love mercy (be kind to all who have needs), and to walk humbly with God ("Can two walk together unless they be agreed?" was the question Amos asked). This is worth more than all burnt offerings and sacrifices.

All the externals of ritual in worship could not impress Micah. He evaluated the heart of God's people and found it perverse and ungodly. Micah called God's people to a change of heart that would issue in a lifestyle of love and justice, of compassion and caring for their fellowman as they walked close to God. Being in a right relationship with God would then be expressed in godly and compassionate living.

The words of Micah the prophet provide a message for people today. Current doctrines are but empty shells unless God's truth has changed and warmed hearts and has moved the individual into a relationship where one will "do justly, love kindness, and walk humbly with our God." Micah's words serve as a reminder that Christians are accountable to God as stewards of relationships.

Rogers is a member of Salem Church, Collins.



## Bible Book

### Israel rejects the message



By R. David Raddin  
Romans 9:30-32a; 10:4-13, 19-21

To be righteous before God is possible only through Christ. "For it is by grace you have been saved, through faith — and this is not from yourselves, it is the gift of God — not by works, so that no one can boast" (Eph. 2:8-9). Israel sought salvation by works, but works cannot compensate for sin. "For ALL have sinned and fall short of the glory of God" (Rom. 3:23). Only faith in Christ can bring a person into right standing before God. Faith is made possible through God's gift of his grace.

**Israel's attempt to attain righteousness through works (9:30-32a; 10:4).** "What then shall we say? That the Gentiles, who did not pursue righteousness, have attained it, a righteousness that is by faith; but Israel, who pursued a law of righteousness, has not attained it. Why not? Because they pursued it not by faith but as if it were by works" (9:30-32a). Paul explains why Israel did not achieve righteousness. Israel sought righteousness by works, trying to keep the law. They refused to believe in Christ, but attempted to gain salvation through their own merit. As a result of refusing to come to God by faith in Jesus, righteousness was a goal they did not achieve. They stumbled over the way to God: JESUS. "They stumbled over the 'stumbling stone'" (9:32b).

"Christ is the end of the law so that there may be righteousness for everyone who believes" (10:4). In verse 2 of Chapter 10 Paul wrote: "For I can testify about them, that they are zealous for God, but their zeal is not based on knowledge." The Jews did not believe that Christ came to do for us what we cannot do for ourselves by keeping the law. "The end of the law" can refer to "end" as termination or fulfillment. Christ ENDS the law as a way of achieving righteousness. Christ fulfills the law by being for all who believe in him the way to right standing before God.

**Righteousness through faith readily available (10:5-13).** "That if you confess with your mouth 'Jesus is Lord,' and believe in your heart that God raised him from the dead, you will be saved.... For, 'Everyone who calls on the name of the Lord will be saved!'" (10:9,13). In verses 5-7, Paul seems to be referring to the truth that Jesus has already done all that is necessary for salvation. Verse 8 gives us the precious promise that "The Word is near you...." God's Word is near to us and calls us to Jesus.

The invitation to follow Christ is to everyone. The invitation to follow Christ is to YOU. To confess Jesus as Lord is an individual decision. To "confess" in verse 9 means "to say the same thing." God calls each of us to say the same thing the Scripture teaches, that Jesus is Lord. To simply say the right words to God is not enough. The words must come from a heart which believes in the risen Christ.

Righteousness through faith is available to you today. Will you confess Jesus as Lord? To those who believe in Jesus, remember that we do not do good works to be saved. We do good works because we are saved. What you have done, good or bad, will not bring you to or keep you from God. Everyone, including you and me, is invited to be right with God through faith in Christ.

**Israel's responsibility for rejecting God's namesake (10:19-21).** "But concerning Israel he says, 'All day long I have held out my hands to a disobedient and obstinate people'" (v. 21). The main point of these verses is that Israel is responsible for her rejection of Christ. Paul answers the question, "Did Israel not understand?" (v. 19).

Paul points first to Moses, then to Isaiah. In the days of Moses, Israel answered God by worshipping idols. In verse 21, Paul quotes Isaiah to show that Israel's problem was not lack of understanding but rebellion against God.

Each of us is responsible for what we do with God's message of his offer of salvation to all who will believe.

Raddin is pastor of First Church, Yazoo City.

## Life and Work

### Serve with courage



By Milton Burd  
2 Timothy 4:1-8, 16-18

How do you say goodbye? All of us have experienced difficulty in saying goodbye. We often say goodbye to friends or family members who move to distant places; or we have said goodbye to family or friends because of terminal illness and death. Saying goodbye is never easy.

In 2 Timothy 4, Paul was saying goodbye to Timothy and the church. There is no record of any other writings from Paul. This chapter records the final words of Paul to Timothy. Paul still had hopes of Timothy reaching him in Rome before he died. He requested Timothy to come quickly and to bring his cloak, scrolls, and parchments (vv. 9, 13). We find Paul encouraging Timothy and the church to serve with courage, knowing that God would provide the strength. Let's look at Paul's final words:

**A charge to Timothy (vv. 1-2).** Paul began with a charge to Timothy. It was not a challenge to begin doing something, but to continue to bear an earnest witness. Paul said it was very important to do this in light of the judgment of God and the certainty of the Lord's return.

The charge to Timothy was to preach the Word! He was to be prepared to preach "in season and out of season." Christians are challenged to use and make opportunities to share Christ. He was to use the Word to correct, rebuke, and encourage. Some may need to be convinced, some need to be convicted, and others need to be encouraged to find salvation in Christ. And he was to share the Word with great patience and careful instruction. God gathers his harvest in due season. It is easy to become discouraged at times when visible results are not seen. But the challenge is to be faithful and patient in sharing God's Word.

**The situation in which he was to work (vv. 3-4).** It was important for Paul to charge Timothy to continue to preach the Word because there will come a time when men will not tolerate sound doctrine. They will surround themselves with men who will say the things they want to hear. They will turn from the truth and turn to their own brand of religion. They will listen to false teachers and those who distort the truth. We certainly have numerous cult groups, leaders, and religious groups who distort truth today. The challenge to Timothy was to be courageous in preaching the true doctrine of Christ.

**The manner in which he was to work (v. 5).** Paul gave Timothy four commands in regard to preaching the Word. Keep your head in all situations, endure hardship, do the work of an evangelist, and discharge all the duties of your ministry. He was to do these in spite of the heat of the moment (keep your cool) and the hardships created by false teachers, and persevere until his work was finished. That calls for courage. Our Christian service is to be characterized by discipline and dedication.

**Paul's assessment of his ministry (vv. 6-8).** While Paul was encouraging Timothy to be faithful in ministry, he saw his ministry coming to a conclusion. He realized that his time was short. As the mantle of leadership passed from Moses to Joshua, the mantle was passing from Paul to Timothy and other Christian leaders. Paul knew that his earthly ministry had concluded and the time of his departure was near. He was ready to "set sail" or "break camp." Paul was facing release. He was to be promoted to a higher service. "For to me, to live is Christ and to die is gain" (Phil. 1:21).

Paul summed up his life by using an illustration of an athlete. He said, "I have fought the good fight, I have finished the race and I have kept the faith. Now there is a crown of righteousness awaiting, not only for me, but for all who look forward to the Lord's coming." We are not called to be apostles; yet we can receive the same crown that awaited Paul.

**Paul's confidence in the Lord (vv. 16-18).** Even when betrayed by friends and/or coworkers, Paul was strengthened and protected by the presence of the Lord. Paul was confident that the Lord would protect him from every attack. He knew that death was imminent, but the Lord would lead him safely to his heavenly kingdom. God has given all Christians the power to overcome death — we, too, will have a place in his heavenly kingdom. What a great example Paul set for us. He was a courageous servant of Christ Jesus.

Burd is minister of education, First Church, Cleveland.

# THE VILLAGE VIEW

## The Baptist Children's Village

Ronny E. Robinson, Executive Director



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## Gifts of Honor and Memory

A portion of *The Village View* is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

**Oct. 1-Oct. 31,  
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Mr. Edward Sunnall  
Miss Beatrice Brownlee

**Thanks for visiting us during the Convention.**



**TRUSTFALL:** A platform approximately 5 feet above the ground from which an individual falls backwards into the arms of the group. There is never a difficulty in finding something to discuss after this initiative.

This activity is a powerful part of the building of a sense of community and team. The Trustfall proves to the group participants that they can be trustworthy and that they can rely on others to be there for them.

Thursday, November 19, 1992

# Vision, "hand of God" credited for growth of Louisville, Ky., church

By Mark Wingfield

LOUISVILLE, Ky. (ABP) — Vision, Sunday School, families, and God's supernatural power are keys to church growth cited by Elmer Towns and Ken Hemphill at a conference in Louisville, Ky., Oct. 22.

Towns, dean at Liberty University in Lynchburg, Va., and Hemphill, church growth director working jointly with the Home Mission Board and Sunday School Board, spoke at Highview Church's "Church in the 21st Century" conference. They were among 13 keynote speakers at the three-day meeting.

The bottom line for church growth is not methods or marketing, Hemphill stressed. "Genuine, lasting church growth is a supernatural event. Methods and marketing cannot replace the supernatural touch of the hand of God."

Hemphill advises all who seek church growth to begin with intensive prayer, both individually and as a congregation. Pastors make a mistake when they copy someone else's plan for church growth without finding out what God's plan is for their particular church, he warned.

"Get your people praying together first," Hemphill said. "Good church growth is slow. Spend some time. Let your people catch the vision from God."

**Families.** Modern churches can be built by building strong families, Towns said. He cited a 1989 Gallup poll finding that 76% of all new church members in America are between the ages of 18 and 36. "Those who are really being reached for Christ are the young adults. They are coming back to God's house, and we can

reach them if we do it right."

Churches that reach young families provide help for their marriages, families, and finances, Towns said.

**Vision.** "The first step to build a great church of God is a dream in the heart of the man of God," Towns said. "You never build great churches on history lessons. You build great churches based on what God can do."

**Sunday School.** Sunday School is no longer the thing that draws people to a church, Towns said. Worship is more likely to play that role. But strong Bible study classes are essential to growth and health, he added. "The platform will attract, but small groups will bond people to the church."

**Homogeneous groups.** The small groups that bond people to a church work best when the people in the group have things in common, Hemphill said.

For example, he suggested, a young couple without children, going out for a night on the town means going out for a night on the town. But for a young couple with children, a night out means finding a McDonald's with a playground.

**Committed teachers.** Sunday School teachers are the extension of the pastor into the congregation, Towns said. "Everything the pastor is to his congregation, the teacher is to his or her class."

Teachers ought to be facilitators of Bible learning and discussion, he said, as well as caregivers and disciplers. Teachers also ought to be both men and women, Towns said. He cited the successful model of Second Baptist Church in Houston, where every adult class has

male and female co-teachers.

**Preschool program.** The preschool division is "the most critical area in staffing and growing a church," Hemphill said. "It is essential to reaching young couples."

**Multiple services.** By the turn of the century, 50% of all churches will offer multiple services, Towns predicted. This trend contributes to better stewardship of a church's facilities and helps bring in people who either cannot or will not attend church at traditional times, both he and Hemphill said.

**Church elsewhere.** The old model of church growth sought to bring people into the church building, but the new model calls for taking the church outside the building, Towns said. As an example of doing this successfully, he cited First Church of Arlington, Texas, which has more than 200 satellite congregations meeting in apartment complexes.

**Baby Busters.** While much attention has been focused on the Baby Boom generation, churches must begin to focus on the Boomers' children, who have been called Baby Busters, Towns said. The two generations are significantly different, he explained: Boomers had great dreams, but Busters have seen dreams shattered.

**World vision.** Growing churches look beyond themselves to see the needs of the community and the world, Hemphill said. "Real church growth has a concern not only for growth in the local church...but for reaching the world."

Wingfield is news director of WESTERN RECORDER, Kentucky.



Adrian Rogers, pastor of Bellevue Church in Memphis and three-time president of the Southern Baptist Convention, delivers the keynote sermon Nov. 11 to messengers attending the 157th session of the Mississippi Baptist Convention. Rogers spoke from the Old Testament on the Israelites' attempt to "fetch" God by retrieving the Ark of the Covenant during a losing war with the Philistines. The result was even greater battle losses for the nation of Israel. "God will not be used. God can't be managed," he told the crowd. (Photo by William H. Perkins Jr.)

## Put aside differences, unite to reach Lottie Moon, asks FMB head

By Marty Cröll

RICHMOND, Va. (BP) — Southern Baptists should lay aside their differences and unite to reach the \$84 million goal for the 1992 Lottie Moon Christmas Offering for Foreign Missions, said Don Kammerdiener, the Foreign Mission Board's interim president.

"The \$84 million goal is not only reachable — just 3.25% higher than what was actually given last year — but it is one we must meet if the board is to keep from curtailing some of its work," Kammerdiener said.

Kammerdiener's statement came soon after he took the helm of the board, which sustains work in 126 countries. He follows former President R. Keith Parks. Parks retired Oct. 31 after 38 years with the board — but not before sending a letter to missionaries to further explain why he felt compelled to retire this year. The letter criticized changes he said had occurred at the board under present trustee leadership. Parks' letter triggered separate responses from Kammerdiener and trustee chairman John Jackson, a California pastor.

Also, the Cooperative Baptist Fellowship, a group of Southern Baptist moderates, has announced a new world mission offering campaign that will compete both with Lottie Moon and the denomination's Annie Armstrong Easter Offering for Home Missions.

"I have faith that Southern Baptists will overcome the weak economy and attempts by a Southern Baptist splinter group to raise money for an alternative mission

program, and remain true to the heritage that has guided us in the past," Kammerdiener said.

Since the first \$3,315 offering 104 years ago, many Southern Baptists have given faithfully to the annual foreign mission campaign. During the past 11 years, giving has doubled, fueling some of Southern Baptists' fastest expansion overseas.

If the goal is reached this year, the \$84 million will fund about half of next year's foreign mission program. Receipts from the Cooperative Program will pay for most of the rest.

Croll writes for FMB.

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## SBC relations with White House likely to turn from cozy to cool

WASHINGTON (ABP) — Having a Southern Baptist in the White House apparently won't give the Southern Baptist Convention more influence on national policy.

In fact, compared to the cozy relationship Southern Baptist leaders enjoyed with the White House's recent Republican occupants, they probably will have significantly less influence on Bill Clinton's administration, according to Washington insiders.

Both Clinton and Vice President-elect Al Gore are active Southern Baptists. But their positions on several key social issues — principally abortion and homosexual rights — have put them at odds with leaders of the conservative-dominated SBC, the nation's largest Protestant body.

Exit polls taken during the Nov. 3 presidential election suggest Clinton and Gore were elected without broad support from Southern Baptist voters, who most often voted for George Bush.

Are Clinton and Gore likely to seek the advice or support of Southern Baptist leaders?

"I can't imagine why in the world they would," said Leigh Ann Metzger, who works in the White House as Bush's liaison to evangelicals.

Metzger, herself a Southern Baptist, predicts a cool relationship between the leaders of the Southern Baptist Convention and its two most visible church members.

Southern Baptists' primary channel for influencing presidential policy in recent years has been the Christian Life Commission, its Nashville-based ethics and public-policy agency. That relationship likely will change, most observers say.

"The Christian Life Commission has lost its access to the White House," said former CLC staff member Robert Parham, who now directs the Baptist Center for Ethics, a competing agency supported by moderate Southern Baptists.

Morris Chapman, chief execu-

tive of the SBC, also issued a warning. "The killing of the unborn through abortion and the pursuit of the political agenda of homosexuals will not only be demoralizing but devastating to this nation, and I am praying that Gov. Clinton would rethink his position on these issues," Chapman, president and treasurer of the SBC Executive Committee, told Baptist Press.

Other Southern Baptist critics had even harsher words.

Beverly LaHaye, founder of Concerned Women for America, said Clinton's election will be "devastating for the American family." Ed McAtee, a Southern Baptist layman and Republican strategist from Memphis, Tenn., said the election "speeds the U.S. on its vast slide down to moral oblivion."

Such pronouncements won't be lost on the Clinton White House, according to Metzger, who has been Land's entree to Bush for the past two years.